# **A message** ablution **Ritual bathing** and **Prayer Ibn Uthaymeen** ) \* \( \operatorname{\operatorname} \) \* \( \operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatorname{\operatornam

A message on ablution, ritual bathing, and prayer رسالة في الوضوء والغسل والصلاة Author

Ibn Uthaymeen

Translated by

Omar bin Ahmed Tohamy

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# Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (A message on ablution, ritual bathing, and prayer) by (Ibn Uthaymeen) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

# Introduction

# بِسْمِ ٱللهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the Seal of the Prophets, the Leader of the Pious, and the Master of all Creation, our Prophet Muhammad, and upon all his family and companions.

### Now then:

The servant of Allah Almighty, Muhammad ibn Salih al-Uthaymeen, says: This is a short treatise on ablution, ritual bathing, and prayer according to what is stated in the Qur'an and Sunnah.

# First: Ablution [Wudu]

## Ablution [Wudu]

It is an obligatory purification from minor ritual impurity such as urine, feces, flatulence, deep sleep, and eating camel meat.

# How to Perform Ablution [wudu]:

- 1 He should intend to perform ablution in his heart without verbally expressing the intention. This is because the Prophet (peace and blessings be upon him) did not verbalize the intention in his ablution, prayer, or any of his acts of worship. And because Allah knows what is in the heart, there is no need to reveal what is in it.
- 2 Then he should say Bismillah (in the name of Allah).
- 3 Then he should wash his hands three times.
- 4 Then he should rinse his mouth and nose with water three times.
- 5 Then he should wash his face three times from ear to ear, and from the hairline to the base of the beard.
- 6 Then he should wash his hands three times from the fingertips to the elbows, starting with the right hand and then the left.

- 7 Then he should wipe his head once, wetting his hands and passing them from the front of his head to the back of his head, then returning to the front.
- 8 Then he wipes his ears once, inserting his index fingers into their ear canals and wiping their outer edges with his thumbs.
- 9 Then he washes his feet three times, from the toes to the ankles, starting with the right, then the left.

# Second: Ritual bathing [Ghusl]

# Ritual bath [Ghusl]

It is a necessary purification from major ritual impurity such as major ritual impurity (janabah) and menstruation.

## How to perform ritual bath [Ghusl]:

- 1 Intend to perform Ghusl in your heart without uttering the intention.
- 2 Then say Bismillah (in the name of Allah).
- 3 Then perform a complete ablution.
- 4 Then pour water over your head, and when it is sufficient, pour it over your head three times.
- 5 Then wash the rest of your body.

# Third: Dry Ablution [Tayammum]

# **Dry Ablution [Tayammum]**

A ritual purification performed with earth instead of ablution and ritual bathing for those who cannot find water or would be harmed by using it.

## How to perform Dry Ablution (Tayammum):

Intend to perform the ablution or ritual washing for which Tayammum was performed, then strike the ground or any adjacent wall and wipe your face and hands.

# Forth: The Prayer

### **Prayer**

It is an act of worship consisting of words and actions, the first of which is the takbir (saying "Allahu Akbar") and the last of which is the taslim (saying "alsalam ealaykum warahmat allahi").

If one intends to pray, one must perform ablution if one is in a minor state of ritual impurity, or perform ghusl if one is in a major state of ritual impurity, or perform tayammum if one is unable to find water or would be harmed by using it.

One must also cleanse one's body, clothing, and the place of prayer from impurities.

### **How to Pray:**

- 1. Face the qibla with one's entire body without turning away or looking around.
- 2. Then, one must make the intention for the prayer one wishes to pray in one's heart without uttering the intention.
- 3. Then, one must pronounce the takbir of ihram: "Allahu Akbar," and raise one's hands to the level of one's shoulders when pronouncing the takbir.
- 4. Then, one must place the palm of one's right hand on the back of one's left hand, above one's chest.
- 5 Then he begins by saying (opening supplication): "O Allah, separate me from my sins as You have separated the East from the West. O Allah, purify me from my sins as a white garment is purified from filth. O Allah, wash me from my sins with water, snow, and hail."

Or he says: "Glory be to You, O Allah, and praise be to You, blessed be Your name, exalted be Your majesty, and there is no deity worthy of worship in truth except You."

- 6 Then he seeks refuge by saying: "I seek refuge in Allah from the accursed Satan." "'aeudh biallah min alshaytan alrajimi"
- 7 Then he says Bismillah and recites Surat Al-Fatihah, saying:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَٰنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِينَ ﴾

"[All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path -The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray." [Al-Fatihah 1-7]

Then he says: "Ameen," meaning, "O Allah, answer my prayer."

- 8 Then he recites whatever he can of the Qur'an, and he prolongs the recitation in the Fajr prayer.
- 9 Then he bows, that is, he bends his back in glorification of Allah, and says "Allahu Akbar" (Allah is most great) while bowing, raising his hands to the level of his shoulders. The Sunnah is for him to arch his back, place his head directly above it, and place his hands on his knees with fingers spread apart.
- 10 In his bowing, he says, "Glory be to my Lord, the Almighty" "subhan rabiy aleazim" three times and if he said (Glory be to You, O Allah, and praise be to You, O Allah, forgive me) too, which is good.
- 11 Then he raises his head from bowing, saying, "Allah hears whoever praises Him," " samie allah liman hamadahu" and then raises his hands to the level of his shoulders.

The person being led in prayer does not say, "Allah hears whoever praises Him," but instead says, "Our Lord, to You be praise." "rabna walak alhamdu"

- 12 Then, after raising his head, he says, "Our Lord, to You be praise, filling the heavens and filling the earth and filling whatever You will afterward."
- 13 Then he prostrates in humility before Allah for the first prostration. During prostration, he says, "Allahu Akbar," and prostrates on his seven limbs: the forehead, nose, palms of the hands, knees, and toes. He keeps his upper arms away from his sides, does not extend his arms to the ground, and faces the qibla with the tips of his fingers.
- 14 During prostration, he says, "Glory be to my Lord, the Most High," "subhan rabiy al'aelaa" three times. If he adds, "Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me," that is good.
- 15 Then he raises his head from prostration, saying, "Allahu Akbar."

- 16 Then, between the two prostrations, he sits on his left foot, raises his right foot, and places his right hand on the edge of his right thigh, near the knee. He grasps the little finger and ring finger, raises his index finger and moves it when he supplicates, placing the tip of the thumb connected to the tip of the middle finger like a ring. He places his left hand, with the fingers spread out, on the edge of his left thigh, near the knee.
- 17 He says, while sitting between the two prostrations: "O Lord, forgive me, have mercy on me, guide me, provide for me, strengthen me, and grant me well-being."
- 18 Then, out of humility, he prostrates the second prostration like the first, in what is said and done, and he says "Allahu Akbar" (Allah is the Greatest) during his prostration.
- 19 Then, he rises from the second prostration, saying "Allahu Akbar" and prays the second rak'ah like the first, in what is said and done, except that he does not recite the opening supplication in it.
- 20 Then, after completing the second rak'ah, he sits, saying "Allahu Akbar" and he sits just as he sat between the two prostrations.
- 21. In this sitting position, the tashahhud is recited, saying: "Praise be to Allah, and prayers and good things. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous slaves of Allah I bear witness there is no deity worthy of worship in truth except Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham, for You are Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham, for You are Praiseworthy and Glorious." Then he says: "I seek refuge in Allah from the torment of Hell, from the torment of the grave, from the ordeal of life and death, and from the ordeal of the Antichrist."

Then he supplicates to his Lord for whatever he loves of the good of this world and the Hereafter.

- 22. Then he says the salutation to his right, saying: "Peace be upon you and the mercy of Allah," (saying "alsalam ealaykum warahmat allahi") and similarly to his left.
- 23. If the prayer consists of three or four rak'ahs, he stops at the end of the first tashahhud, which is: "I bear witness there is no deity worthy of worship in truth except Allah, and I bear witness that Muhammad is His servant and Messenger."
- 24. Then he stands up, saying, "Allahu Akbar," and raises his hands to the level of his shoulders.

- 25 Then he prays the remainder of his prayer in the manner of the second rak'ah, except that he recites only the Fatiha.
- 26 Then he sits cross-legged, placing his right foot upright, placing his left foot under his right shin, and placing his buttocks on the ground. He places his hands on his thighs in the manner of the first Tashahhud.
- 27 In this sitting position, he recites the entire Tashahhud.
- 28 Then he says the salutation to his right, saying, "Peace be upon you and the mercy of Allah," (saying "alsalam ealaykum warahmat allahi") and to his left, likewise.

### Disliked/disapproved Things During Prayer:

- 1 It is disliked during prayer to turn one's head or gaze, but raising one's gaze to the sky is forbidden.
- 2 It is disliked during prayer to play around or move around unnecessarily.
- 3 It is disliked during prayer to carry anything distracting, such as heavy or colorful objects that draw attention.
- 4 It is disliked during prayer to place one's hands on one's waist.

# Things that invalidate/nullify prayer:

- 1 Prayer is invalidated by intentional speech, even if it is slight.
- 2 Prayer is invalidated by deviating from the giblah with the entire body.
- 3 Prayer is invalidated by passing wind from the anus and by anything that requires ablution or ritual bathing.
- 4 Prayer is invalidated by frequent, unnecessarily excessive movements.
- 5 Prayer is invalidated by laughter, even if it is slight.
- 6 Prayer is invalidated by intentionally increasing [the known numbers of] the bowing, prostration, standing, or sitting.
- 7 Prayer is invalidated by intentionally outpacing the imam.

### **Rulings on Prostration of Forgetfulness in Prayer:**

- 1 If someone forgets during his prayer and adds a bowing, prostration, standing, or sitting, he should say the salutation, then perform two prostrations for forgetfulness, and also say the salutation.
- \* Example: If someone is praying Dhuhr and stands for a fifth rak'ah, then remembers or is reminded, he should return without saying takbir, sit down, recite the final tashahhud, and say the salutation. He should then prostrate twice and say the salutation. Similarly, if he does not realize the addition until after he has finished the prayer, he should perform two prostrations for forgetfulness and say the salutation.
- 2 If someone says the salutation before completing his prayer, forgetting, and then remembers or is reminded shortly enough to build the end of the prayer on the beginning, he should complete the remainder of his prayer, then say the salutation, then prostrate twice and say the salutation.
- \* Example: If someone is praying Dhuhr and forgets, then says the salutation in the third rak'ah, then remembers or is reminded, He should perform the fourth rak'ah, say the salutation, then prostrate twice and say the salutation. If he does not remember until a long time later, he should start the prayer from the beginning.
- 3 If he forgets to recite the first tashahhud or any other obligatory part of the prayer, he should perform two prostrations of forgetfulness before the salutation, and there is no blame upon him. If he remembers it before leaving the starting position, he should perform it, and there is no blame upon him. If he remembers it after leaving the starting position and before reaching the next one, he should return to it and perform it.
- \* Example: If he forgets the first tashahhud and stands for the third rak'ah until he is standing completely, he should not return, but he should perform two prostrations of forgetfulness before the salutation. If he sits for the tashahhud and forgets to recite it, then remembers before standing, he should recite it and complete the prayer, and there is no blame upon him. Similarly, if he stands but does not sit and remembers before standing completely, he should return, say the tashahhud and complete the prayer. However, scholars have stated that he should perform two prostrations of forgetfulness because of the extra standing he did. And Allah knows best.
- 4 If he is unsure whether he prayed two or three rak'ahs, and neither of the two options is more likely to him, He should build on what is certain, which is the least, then perform two prostrations of forgetfulness before the salutation and give the salutation.

- \* Example: If he is praying Dhuhr and is uncertain in the second rak'ah whether it is the second or the third, and he is not sure which one is more likely, he should make it the second and complete it. Then he should perform two prostrations before the salutation and give the salutation.
- 5 If he is uncertain in his prayer whether he prayed two or three rak'ahs, and he is sure of one of the two options, he should build on what he thinks is more likely, whether it is the least or the most, and perform two prostrations of forgetfulness after the salutation and give the salutation.
- \* Example: If he is praying Dhuhr and is uncertain in the second rak'ah whether it is the second or the third, and he is sure of it being the third, he should make it the third and complete it, give the salutation, then perform two prostrations of forgetfulness and give the salutation.
- \* If the doubt occurs after he has finished the prayer, he should not pay attention to it unless he is certain.
- \* If he frequently has doubts, he should not pay attention to doubts, because they are obsessive thoughts.

And Allah knows best, and may Allah's prayers and peace be upon our Prophet Muhammad, his family and companions.

# How does a sick person purify himself and pray?

- 1. The sick person must purify himself with water, performing ablution for minor ritual impurity and ghusl for major ritual impurity.
- 2. If he is unable to purify himself with water due to inability or fear of worsening the illness or delaying recovery, he should perform tayammum.
- 3. The method of tayammum is to strike clean ground with his hands once, wiping his entire face with them, then wipe his palms together.
- 4. If he is unable to purify himself, someone else should perform ablution or tayammum for him.
- 5. If there is a wound on one of the parts of the body that are to be purified, he should wash it with water. If washing with water will affect him, he should wipe it with a wet hand and pass it over it. If wiping will affect him also, he should perform tayammum instead.

- 6. If there is a fracture on one of the parts of the body that is covered with a cloth or plaster, he should wipe over it with water instead of washing it, and there is no need for tayammum, because wiping replaces washing.
- 7. It is permissible to perform tayammum on a wall or on another pure object that contains dust. If the wall is wiped with something other than earth, such as paint, then tayammum is not permissible unless it contains dust.
- 8. If tayammum is not possible on the ground, wall, or other object that contains dust, there is nothing wrong with placing soil in a container or handkerchief and using it to perform tayammum.
- 9. If a person performs tayammum for one prayer and remains pure until the time for the next prayer, he should perform it with the first tayammum. He does not need to repeat the tayammum for the second prayer, as he is still pure and has not found anything that would invalidate it.
- 10. The sick person must purify his body from impurities. If he is unable to do so, he should pray as he is; his prayer is valid and he does not have to repeat it.
- 11. The sick person must pray in pure clothes. If his clothes become impure, he must wash them or replace them with pure clothes. If he is unable to do so, he should pray as he is, and his prayer is valid and he does not have to repeat it.
- 12 The sick person must pray on a clean surface. If the area becomes impure, he must wash it or replace it with a clean surface, or spread something clean over it. If this is not possible, he should pray as it is, and his prayer is valid and does not have to be repeated.
- 13 The sick person is not permitted to delay prayer beyond its prescribed time due to inability to purify himself. Rather, he should purify himself as much as possible, then pray on time, even if there is impurity on his body, clothing, or the area he is unable to remove.

# How should a sick person pray?

- 1 The sick person must pray the obligatory prayer standing, even if he is bent over or leaning on a wall or a stick.
- 2 If he is unable to stand, he should pray sitting. It is preferable for him to be cross-legged in the standing and bowing positions.

- 3 If he is unable to pray sitting, he should pray on his side, facing the qiblah. The right side is preferable. If he is unable to face the qiblah, he should pray wherever he is facing. His prayer is valid and he does not have to repeat it.
- 4 If he is unable to pray on his side, he should pray lying down with his feet facing the qiblah. It is preferable for him to raise his head slightly to face the qiblah. If he is unable to face his feet facing the qiblah, he should pray wherever he is facing and he does not have to repeat it.
- 5 The sick person must bow and prostrate during prayer. If he is unable to do so, he should nod with his head, making the prostration lower than the bowing. If he is able to bow without prostrating, he should bow during bowing and nod during prostration. If he is able to prostrate without bowing, he should prostrate during prostration and nod during bowing.
- 6 If he is unable to nod with his head during bowing and prostration, he should point with his eyes, closing them briefly for bowing and closing them more for prostration. Pointing with the finger, as some sick people do, is not valid, and I know of no basis for it in the Qur'an and Sunnah, or in the opinions of scholars.

If he is unable to nod with his head or point with his eyes, he should pray in his heart, saying Allahu Akbar, reciting the Qur'an, and intending to bow, prostrate, stand, and sit in his heart. Each person will get what he intended.

- 8 The sick person must perform each prayer on time and do all that is required of them. If performing each prayer on time is difficult for him, he may combine the Al-Zuhr and Al-Asr prayers, and the Al-Maghrib and Al-Eishaa prayers. He may combine them either by bringing forward the Al-Asr prayer to Al-Zuhr and the Al-Eishaa prayer to Al-Maghrib, or by delaying the Al-Zuhr prayer to Al-Asr prayer and the Al-Maghrib prayer to Al-Eishaa prayer, whichever is easier for him. As for the Al-Fajr prayer, it is not permissible to combine the prayers before or after it.
- 9 If the sick person is traveling and receiving treatment outside his country, he should shorten the four-rak'ah prayers and pray the Al-Zuhr, Al-Asr, and Al-Eishaa prayers, two rak'ahs each, until he returns to his country, regardless of whether his travel period is long or short.

And Allah is the Grantor of success.

Written by the one in need of Allah: Muhammad ibn Salih al-Uthaymeen